Probably the only boards whose designations—in English—sound especially strange to the ears of modern Westerners were those of Civil Office and of Ceremonies. The Board of Civil Office was charged with the direction of the bureaucracy through which the Empire was administered. Appointments, promotions, degradations, retirements,, and honors—both to the living and the dead—in that body of officialdom were made on its recommendation.

In a state ordered on the Confucian theory a Board of Ceremonies had an important place. From the standpoint of that school it was essential to the welfare of society that the ritual, both secular and religious, maintained by the government be correctly and regularly performed. Upon it depended the smooth coordination of mankind with the spiritual and material universe which was deemed so essential to the happiness and prosperity of men. By it, too, men were held to be educated and regulated. ***L1₉*** then, is only imperfectly translated as ceremonies. It possessed an ethical meaning. The outwᵀard ritual was supposed to be both an expression of and an incentive to morality. The system was not unlike that support of religion by the state which has been a familiar phenomenon in the West. Hence it is not strange that a special and major board in charge of the *LI* was regarded as necessary.

Each of the Six Boards had two presidents, one Manchu and one Chinese, and two Manchu and two Chinese vice-presidents. Each, too, had its staff or secretaries and clerks. Moreover, each was subdivided into several departments, and attached to some were subordinate bodies, such as the Board of Music, to which was entrusted the music of state functions, especially of religious services, and which was under the *Li Pu.*

In addition to the Six Boards there were three other major bodies. One of these—uniquely characteristic of China—was the *Tu Ch'a Yuan,* or Censorate. This institution had its origins at least as far back as the Ch'in, but, as was natural, its form and detailed duties changed from time to time. In general, its function was, as its name suggests, to criticize the government. This, as it was made specific, included such duties as keeping a watch on officials and reporting to the Emperor any delinquencies, taking exception to the acts of the Emperor himself, checking over important state documents for mistakes, assisting in the examination of officials, investigating reports of financial corruption in